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Omnia vincit Veritas.

WE have to acknowledge with thanks the amounts specified towards meeting the expenses of publication of the magazine. We have also introduced a cover with the present number, the want of such having been much felt by many of our foreign subscribers. The cover will always be devoted to extraneous matter, advertisements, etc., hence the magazine itself can in future be kept clean and convenient for binding, or otherwise.

WE have received several letters referring to our Colonial scheme, just as we are going to press, extracts from which will appear in our next issue.

THE article "*Veil of Isis*" will be continued in our *December* issue.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS. CHAPTER IX.

AND as we have been brought to speak concerning the relationship, and the likeness, between man and the Gods, know thou, O Asclepius, the power and the might that are in man. As the Lord and the Father—or, to use the most exalted term, God—is the Creator of the Celestial Gods, so man is the Creator of the Gods that are in the Temples. Content with the proximity of man, not only are they enlightened, but do they also enlighten. This at the same time profiteth unto man, and establisheth the Gods. Dost thou admire, O Asclepius, or art thou wanting in faith, as are so many others?

Asclepius.—I am perplexed, O Trismegistus ;

but, accepting thy words with all my heart, I consider the man to be most fortunate who hath obtained such a blessing.

Hermes.—Truly, he deserves admiration who is greatest among the Gods ; for their race is formed of the purer part of Nature, without the mixture of the other elements, and their visible signs are, so to speak, but heads, or coruscations only. But the species of Gods which are formed by humanity is composed of two natures—the one Divine, which is the first, and by far the purest ; the other, which belongeth to man, is the matter with which are made these Gods, who have not heads only, but entire bodies with all their members. Thus humanity, remembering its nature and its origin, persevereth therein, in imitation of the Divinity ; for as the Father and Lord hath made the Eternal Gods in his own likeness, so Humanity hath made its Gods in its own likeness.

Asclepius.—Dost thou mean the statues, O Trismegistus !

Hermes.—Yes, the statues, O Asclepius ! See how thou art deficient in faith. The statues that are animate, full of sentiment and of aspiration, whose works are many and great ; the prophetic statues, that predict the future by dreams, and in various other ways, that smite us with disease, or heal our sorrows, according to our deservance. Knowest thou not, O Asclepius, that Egypt is the image of heaven—or, rather, the earthly projection of the whole order of the things celestial ? If the truth must be said, our land is truly the Temple of the whole World. Meanwhile, as the wise should foresee everything, there is one thing which you must know, viz., that the time will come when it will seem that the Egyptians had in vain observed the worship of the Divinity with so much piety, and that all their sacred invocations had been void and of no effect. *For Divinity will forsake the Earth and return to Heaven, abandoning Egypt, its ancient abode, and leaving it destitute of religion, and deprived of the presence of the Gods ; for strangers shall pos-*

sess this country and land, not only shall sacred things be neglected, but, what is still more miserable, religion, piety, the worship of the Gods, will be prohibited, and punishments shall be legally inflicted upon their votaries. Then this holy land, rendered sacred by the multitude of its places consecrated to Divinity, and of its Temples, will be overspread with the sepulchres of the dead. O Egypt, Egypt! fables alone shall remain of thy religion, which will be incredible to posterity, and words alone engraved upon the stones will relate thy piety. The Scythian, the Indian, or some other neighbouring barbarian, will inhabit Egypt; Divinity will re-ascend to Heaven, forsaken Humanity will perish. Thus Egypt, bereft of Gods and men, shall be deserted.

I address thee, O most sacred river, and declare unto thee the future. Torrents of blood, staining thy waves Divine, will overflow thy banks, the number of the dead shall exceed that of the living, and he who survives shall only by his language be known to be an Egyptian, but by his deeds will he appear to be a stranger.

Thou weepst, O Asclepius! There will be evils more grievous still, for Egypt will fall into apostacy, the worst of all evils. She, heretofore the sacred land, beloved of the Gods for her devotion to their worship, will become the perversion of sanctity, the school of impiety, and the model of all oppression. Then man, disgusted with these things, will have no more love nor admiration for the world. He will turn away from this perfect workmanship, the best of the present, as also of the past and of the future. Weariness and fatigue will cause the souls to disdain this vast Universe, this immutable work of God, this glorious and perfect construction, this multiplicity of forms and images, wherein the will of God, profuse in wonders, hath gathered together all things in a singular store, a harmonious synthesis, for ever worthy of veneration, of praise and of love. Darkness will be preferred to light, death to life, and no one will look to Heaven.

The pious man will be looked upon as insane, the impious man shall be thought wise, furious men as brave, and the worst as the best. The Soul and all the questions which relate thereto,—Is it born mortal; can it hope to conquer Immortality?—all that I have here explained unto you, shall not only be the subject of laughter, but shall be considered as vanity. And, believe me, even he who applies himself to the religion of the Intellect, will be in danger of death. They will establish new statutes, and new laws, but not one word, not one sacred creed, religious, or worthy of heaven, or of things celestial, shall be heard of or believed in. Deplorable divorce between the Gods and man! The wicked Angels will alone remain, they will mingle with miserable humanity, their influence will be upon such, urging them on to all sorts of daring wickedness, to wars, rapine, lying, and to all that is contrary to the nature of the Soul. The earth will lose its balance, the sea will no more be navigable, the regular course of the stars will be

disturbed in the heavens. Every voice Divine will be dumb by a necessary silence, the earth will cease to be prolific, and its fruits will decay; the air itself will languish with a sorrowful torpor. Such will be the world in its old age, irreligion and disorder, confusion of all law and of all good.

When all these things are accomplished, O Asclepius, then that Lord and Father, the sovereign God, who governeth the unity of the world, perceiving the manners and the actions of man, will cure these evils, by an act of His will and of His Divine love, that He might put an end to error and to the prevailing corruption; He will destroy the world by a deluge,* or will consume it with fire, or will destroy it by wars and epidemics, and will restore to the world its primitive beauty, that the world might again appear worthy to be admired and adored, and that a concert of praises and of thanksgivings might again celebrate the God who hath created and restored so fair a workmanship. This Regeneration of the world, this re-establishment of all good things, this sacred and religious restitution of Nature, will take place at the time which hath been determined, by the Everlasting and Divine Will, without beginning and unchangeable.

Asclepius.—Truly, the nature of God is reflected Will; sovereign Goodness and Wisdom, O Trismegistus.

Hermes.—O Asclepius, the will is born of reflection, and to will is in itself an act of the volition. For He in whom is the fulness of all things, and to whom all belongs, willeth not that anything should happen by chance. But all that He willeth is good, and He obtaineth all that He willeth. Such is God, and the world is the image of His goodness.

Asclepius.—Is the world good, O Trismegistus?

Hermes.—Yea, the world is good, O Asclepius, as I will teach thee. As God granted unto all

* At the close of each great cycle, the polar and equatorial climates change places, the former moving gradually towards the equator, and *vice versa*, and this exchange of climates is consequently attended by earthquakes and other cosmical cataclysms. The beds of the ocean are thus displaced, when a semi-universal deluge is the result, and, as popular traditions taught, at those two alternate periods the world was in turn burned by fire and deluged by water.

Atlantis—the submerged Continent—is no fable; it was inhabited (at the time of its submerston) chiefly by the fourth race of men; its destruction also exterminated the last surviving remnants of the copper age, who had inherited the wisdom of the second race, mystically termed the people of the silver age. Modern civilized nations (except in a few individual instances) belong to the fifth race which is now rapidly drawing to a close, and the fore-runners of the next higher or sixth race are beginning to spring up in various parts of the world, and like lights shining upon the darkness of the past, they are commencing to light up the path of progress for their fellow-men by means of their sixth sense—the natural attribute of the “coming race.” The name Atlantis never originated with Plato, as many historians would have us believe. It was the traditions of the submerston of Atlantis which has given rise to the stories of the Babylonian and Mosaic floods, the ruins of which are not only scattered throughout America and the West Indian Islands, but among the Isles that stud the mighty waters of the Pacific Ocean. See also Plato’s History of Atlantis, as given by the Priests of Sais, to his great ancestor, Solon.—Ed.

beings, and unto all classes that are in the world, all manner of blessings, *i.e.*, mind, soul, and life, so doth also the world divide and distribute amongst mortals, all that which seemeth good, the alternate periods, the fruits of each season, birth, increase, maturity, and other things similar. It is thus that the omnipresent and all-seeing God is seated above the summits of Heaven. For there is beyond the heavens, a place without stars, removed from all things that are corporeal. Between the heavens and the earth reigneth the Dispensator of life, whom we call Jupiter (Zeus). Upon the earth and sea reigneth Jupiter Plutonium (the subterranean Zeus, Serapis) who nourisheth all mortal animals, all plants and trees which bear fruit upon the earth. They who are to dominate over the earth, will be sent and established towards the further end of Egypt, in a town which will be built towards the setting sun, to which, both by sea and land, will congregate the whole mortal race.

Asclepius.—But where are they now, O Trismegistus?

Hermes.—They are established in a great city, on the Libyan mountain. And this is enough.

CHAPTER X.

LET us now speak concerning that which is Immortal and that which is Mortal. The multitude ignoring the true cause of things, is troubled by the expectation and fear of Death. Death is brought on by the dissolution of the body, wearied with its work. When the Number which maintaineth the Unity is complete—for the bond of the body is a Number—then the body dieth. This takes place when it can no longer bear the burdens of life. Death then is the dissolution of the body, and the end of all corporeal sensation. It is superfluous to disquiet one's self thereat. But there is another necessary law, which ignorance or human incredulity despises.

Asclepius.—What is this law which we ignore, or in which we have no faith?

Hermes.—Hear, O Asclepius. When the Soul hath separated from the body, it passeth, that it might be judged according to its merits, under the supreme power of the Demon; if it is found just and pious, he permitteth it to dwell in the abode to which it belongs; but if he seeth it polluted and stained with vices, he casteth it headlong and delivereth it up unto the conflicting storms and whirlwinds of the air, of the fire, and of the water. For ever tossed between heaven and earth by the billows of the world, it will be driven hither and thither in an eternal punishment; its Immortality giveth an everlasting duration to the judgment given against it. Thou understandest how much we should fear and dread a similar fate. They who refuse to believe, will be forcibly convinced then, not by words, but by examples, not by threats, but by the punishment which they will endure.

Asclepius.—The sins of men, O Trismegistus, are not then punished by the human law alone?

Hermes.—O Asclepius, all that which is terrestrial is mortal. They who live in a bodily condition, and who do not submit during life, to the laws imposed to that condition, are subjected after death to punishment more or less severe, according to the sins committed, which may have remained hidden; the universal prescience of God will render the punishment proportionate to the sins.

Asclepius.—Who are they that deserve the greatest punishment, O Trismegistus?

Hermes.—Those who, condemned by human laws, perish by a violent death, for thus they appear, not as having paid their debt to Nature, but as having received the price of their actions. The just man, on the contrary, findeth in religion and in piety a great relief, and God defendeth him against all evils. The Father and Lord of all things, who alone is all, manifesteth Himself willingly unto all; not that He showeth in what place He dwelleth, nor what is His quality or His greatness, but He enlighteneth man through the mind only, dispersing the darkness of error, and unfolding the light of Truth. By it man is united to the Divine mind; in aspiring to it he is delivered from the Mortal part of his nature, and conceiveth a hope of Immortality. Such is the difference between the good and the wicked. He who is enlightened by piety, religion, wisdom, by the worship and the veneration of God, perceiveth, as with his eyes, the true cause of things, and by the confidence of his faith he hath the advantage over other men, as hath the Sun over the other celestial bodies. For if the Sun lighteth up the rest of the stars, it is not so much by his greatness and his power as by his Divinity and his sacredness. We must perceive in him, O Asclepius, a second God, who governeth the rest of the world, enlightening all its inhabitants, animate and inanimate.

If the world is a vitalised thing which is, which has been, and which will always be living, nothing in it is mortal. Each of its parts is living; for in one and the same animal, always living, there can be no place for death. Thus God is full of life and of eternity, since He is everlasting; the Sun is eternal as the world, he governeth for ever and ever all living things, and is the source and the dispensator of all vitality. God is then the Eternal Governor of all that which receiveth life, and of all that which giveth it, the Eternal Dispensator of Life to the world. Now He hath dispensed life once to all living things by an Eternal Law which I will explain. The Motion of the world is the Life of Eternity; the Place in which it moveth is the Eternity of Life. Its Motion will never cease; it will never be dissolved; the permanency of Eternal Life surroundeth and protecteth it as a bulwark. It dispenseth Life to all that is in it; it is the bond of all that is ordained under the Sun. The effect of its motion is twofold; it is vivified by the Eternity which containeth it, and it vivifieth in its turn all that which it contains, diversifying all things according to Numbers and Times that are

fixed and determined. By the action of the sun and stars, all things are classed in Time, according to a Divine Law. Terrestrial Time is distinguishable by the state of the atmosphere, by the alternates of heat and cold; Celestial Time by the revolution of the stars which return periodically to the same positions. The world is the receptacle of Time, the course and the motion of which entertain its Life. Order and Time produce the renewal of all that which is in the world, by alternate periods.

(To be continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART IV.

By MEJNOUR.

GOD blesses every beast of the field, and every living creature, in the water as in the air, and endows them with LIFE, which is a portion of the Supreme, and the *Soul* of the animal. Every earnest student, who is at all acquainted with Hebrew, ought to carefully notice that suggestive verse in *Genesis* (i. 30), "And to every beast, etc., I gave a *living Soul*," and not, as erroneously interpreted, "*wherein there is life*." What else is universal *Life*, for it matters but little where we turn our wandering footsteps; everywhere—in the air above, as in the earth beneath, and in the waters under the earth—we are surrounded by *Life*, for Nature lives; every pore is bursting with *Life*, every Death is only a new Birth, and every grave a cradle. The air is crowded with birds, for whom *Life* is a song and a thrilling anxiety, the anxiety of love; the air also swarms with those minute animated miracles—the insects; the waters are peopled with innumerable forms, from the microscopic animalculæ to the gigantic whale; old ocean's bed is alive with polypes, crabs, and starfishes; and even the beetling and rugged face of her foam-covered walls are swarming with shell-animalcules—mussels, barnacles, and limpets—for life is everywhere.

It speaks in the sprays of the ocean
That sweeps to the sounding shore;
'Tis blent with the running ripler,
With the noise of the cataract's roar;
It comes from the fields from memory,
And wakes the slumbering flowers;
Throws in the shadows of evening
The light of the morning hours.

Thus *Life* in its latent, or dynamical form, is everywhere. It is as infinite and indestructible as Matter itself, for neither can exist without the other, and Electricity is the very essence and origin of *Life* itself. It's so much easier to take life out than put it in. Tap the head with a hammer and life is gone; put poison into the stomach, choke the lungs, draw the blood from the body, and elevate or depress the temperature about us, and in either

case life flies away. Alike depart the strength which in the arm might fell an ox, and the strength in the brain so cunning for device and plan. It's not mind merely which disappears by a few minutes' process of judicial strangulation, but physical strength, the essence and energy of such matter.

But what becomes of all this wonderful combination of force and quality? If to-night a child asks, "Where is the man who has been hanged to-day?" it is only answered in solemn platitude by mysterious and foggy words which never in the least satisfy the child. Is it any greater wonder that the combination of qualities and capacities, which we call mind, should exist *outside* the 150 or 200 pounds of matter we call body, than that they should exist inside of it? Is it not a greater wonder that the thousands and thousands of those bodies, which pass and repass us daily in our crowded streets, are moved by a force so volatile, that a single blow, or a few grains of strychnine, will drive it out for ever? and is it not another wonder that this combination of force and qualities prevents the body in which it operates from decomposition?

To the *savants* of our British and other Associations we might put the following pertinent queries:—Is there no possibility that matter may exist so refined as to be, for our common senses, intangible and invisible? Is not the quality we term visibility, a mere result of certain substances opaque by cause of combination? When one of the heaviest of metals may be dissolved one moment in acid, and lost to view, and the next brought to sight again, by the introduction of a few drops of salt water, does not this suggest how limited may be our powers of vision? May not every other sense be similarly restricted in its discernment of what may be about us, and are not all these limits as to the possibilities yet to be revealed? Is there an impenetrable gulf for all, which separates the material from the spiritual, and may not the one be but the outgrowth of the other, as the flower is the final development of the root? Is there necessarily any interdict that there shall be no cause for veneration, sublimity, devotion, because new and unknown powers, qualities, and possibilities may be found in the Universe? When the development and growth of a single seed, and the perpetuation of the life within it, is as mysterious now as it is *supposed* to have been 3000 years ago, is not that a very narrow view which places certain boundaries to what is termed the *material*, and denies it any link to what is termed the *spiritual*?

Death is erroneously said to be the deprivation of *Life*, but the *Life-principle* is nevertheless more inherent in the particles of the corpse as it decomposes, and attaches itself to the organisms to which that very process of decomposition gives rise. Bury the corpse in the earth, and the *Life-principle* will attach itself to the vegetation, which springs and sways in the breeze above it, or in the lower animal forms which evolve from its substance; cremate the body even, and the indestructible *Life-principle*

no less rapidly ascends to the planetary sphere from which it was originally derived. As Eliphas Levi truly observes:—"The corpse would not decompose if it were dead; all the molecules which compose it *are living*, and struggle to separate." "What, then, is produced from Death?" inquires Socrates of Cebes. "Life," was the reply.

Every thought we think has lesser or greater vibration upon the Ether which surrounds us; we cannot positively think an envious, unkind or uncharitable thought, that does not in some degree disturb this Ether, aye, and too often reach the one for whom it is intended; and a kind feeling, a gracious thought, these also in their thrilling vibrations reach the object for which they are meant, even although that object may be far, far away. Every one of us is constantly leaving the impress of our character on everything we touch, even as the lodestone imparts some of its properties to every needle it is united to. A subtle something constantly exudes from us, call it Magnetism, Vital fluid, Psychic, or Odic force, or what you will. We leave it on our pathway, and our faithful dog finds us, on our clothing, and the thirsty bloodhound of the tyrant slaver sniffs the scent, and tracks the poor runaway to his hiding-place. We saturate the walls of our dwellings with it, and a sensitive Psychometer, upon entering our rooms—the privacy of our chamber—can unerringly and unhesitatingly tell, before seeing the family, whether the house is one of happiness or discord. As a sensitive vapour it surrounds us, and when we meet each other, we silently secure by our impressions, mutual congeniality or antipathy. It may be herein remarked that the common magnet breathes forth more forces than one, be it remembered. To the common magnetic aura affecting Iron, Steel, etc., must be added that other force re-discovered by one of the ablest chemists of Europe, the late Baron Reichenbach. The same force resides in crystals, and the human body at times emits the same aura, or energy. Matter is but Particled Spirit, and if matter exists in the strictest sense, we should be able to separate the atom, or indivisible particle thereof, but we cannot. If we subject the hardest substance to fire we spiritify it, and by its rarity it eludes our senses. Ice thus treated is changed from the solid into fluid water, then into wet steam, afterwards into dry or superheated steam, now invisible—and the next stage into electricity; again, by a change of polarity into magnetism; again, into the Od force of Reichenbach, and the next, Life.

We shall now, however, bestow our attention upon the subject-matter of our essay. Allegory and symbology were the twin-giants which attended and guarded every religion; the truths and explanations of the former had to be deduced, the latter expressed some abstract quality of the Deity, which the laity could plainly understand. Allegory was reserved always for the inner sanctuary, where only the elect were admitted. Jesus states to his

disciples, when asked by them why he spake to the multitude in parables, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Let us then briefly unriddle a portion of the following query:—"Why is it, that in the allegory in *Genesis*, God not only curses the first couple, but is made to curse also the earth, and everything that is on it? The fall of Adam is not the personal transgression of the human race, but simply the law of *dual evolution*. At first a spiritual globe, our planet then became gaseous, fluidic, and semi-spiritual, afterwards it condensed itself more and more, until its physical development—matter—the tempting snake, or demon—obliged it to try its own creative faculty. Both the earth and the woman are cursed by the Elohim, and this allegorical curse, under which the earth labours, is that it only *procreates*, but does not *create*. This curse will survive until the most microscopic particle of matter shall have outlived its days, until every speck of tiny dust shall have, by gradual transformation through evolution, become a *constituent part of a living soul*; and until the latter, through cyclic ages, shall finally stand their own "Redeemers," at the base of the upper steps of the Spiritual worlds, as at the first moment of their emanation. Like man, from spirit it came, and to spirit it must return.

Old nursery tales won't do for the human race nowadays, nor a vulgar cosmogony of creation, establishing the foolish belief, that God in the beginning performed some charm, whereby the earth sprang into existence at once, furnished with a ready-made stock of life, and all ready in a week's time, for a no less instantaneously-made man, *and all this made from nothing!* The discoveries of modern science bear no disagreement with the oldest traditions, which claim an incredible antiquity to the human race. Within the last few years, geology, which previously had only conceded that man could be traced as far back as the tertiary period, has found unanswerable proofs that human existence antedates the last glaciation of Europe—more than 250,000 years ago! A hard nut this for Churchal Theology to crack, but an accepted fact with the ancient philosophers.

As already but too briefly remarked, the globe we inhabit is but a particle of the Sun, a nebula or fire-mist which became denser on cooling, enveloping itself in a gaseous ocean of atmosphere, a liquid ocean, the sea, and a solid crust, the earth, whose culminating points emerge above the waves. Water was the first principle of things, the "face of the water" was said to have been incubated by the "Spirit of God," the egg of Brahma "floats upon the waves," etc., etc., herbs could not grow until the Eternal caused it "to rain" upon the earth, and Moses teaches "that only *earth and water* can bring a living soul." Animal life awoke at first from the bosom of the waters—the fishy tribes—and let the reader herein note the Mosaic account in *Genesis*, where the Elohim say, "Let

the waters bring forth abundantly the moving creature that *hath life* . . . and God created great whales . . . and the morning and the evening were the *fifth day*;" but there had been thousands of ages throughout the intermediary species of the animal and vegetable kingdoms, like the corals and the sponges, for

Creation smiles around; on every spray,
The warbling birds exalt their evening lay;
Blithe skipping o'er yon hill the fleecy train
Join the deep chorus of the lowing plain;
The glassy ocean hush'd, forgets to roar,
But trembling murmurs on the sandy shore.

(To be Continued.)

SCRIPTURAL HINTS ON INITIATION.

THE son of Sirach hath embellished his admirable work of "Ecclesiasticus" with a great deal of ancient learning, and very plainly alludes—although in a few words—to the trials prior to *Initiation*. When encouraging men to seek after WISDOM, he says:—"At first she will walk with him by *crooked ways*, and bring fear and dread upon him, and *form* him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the *straight way* unto him, and comfort him, and show him her secrets" (ch. iv. 17, 18). "Come unto her with thy whole heart, and keep her ways with all thy power. Search and seek, and she shall be made known unto thee; and when thou hast got hold of her, let her not go. For at the last, thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory" (ch. vi. 26-29). "And as a mother shall she meet him, and receive him as a wife, married of a virgin" (ch. xv. 2).

Isaiah hints in like manner, and gives us a very brief description of the purification necessary for a prophet to undergo before he is worthy of being the mouthpiece of heaven. In customary metaphor, he observes:—"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isaiah xlii. 16). "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, . . . and he laid it upon my mouth, and said, Lo! this hath touched thy lips, and thine iniquity is taken away."

Amongst the orators on the platform of Modern Spiritualism, there are a few who speak by inspiration, but indeed these are only a very few, of whom it may be said they are in that condition referred to by Daniel:—"And I retained no strength; yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep"

(Dan. x. 8). The prophecy in Samuel (x. 6) also bears upon the same subject:—"The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man."

CATHOLIC CHURCH AND ORACLES.

AMONGST the Fathers of the Church who most celebrated the Oracles stand pre-eminent Pope Clemens, Justin Martyr, Athenagoras, Theophilus of Antiöch, Eusebius, Lactantius, Clemens of Alexandria, St. Ambrose, Jerome, Augustin, and Isidor of Seville, who all supported the evidence of the Sibyls. How generally received and sacred with them was the voice of the Sibyls, is attested to us in the "*Mass for the Dead*," where it says:—"According to the testimony of David and of the Sibyls, the last day of wrath will terminate with fire."

"Dies iræ, dies illa,
Solvat seculum in favilla,
Teste David cum Sibylla."

These facts being borne in mind, we need not wonder at the prominent position which both the Oracles and Sibyls occupy in the history of Rome.

TO THE H. B. OF L.

HAIL! noble, venerable few,
Ye who have scaled to heights sublime,
The glorious, good, and ever true,
That linger on the shores of time,
For grovelling mortals' highest good—
A world-impressing Brotherhood.

The thoughtless throng do rarely dream,
Free souls, exalted, ever could
Possess such powers, all but Supreme,
In silence, and in solitude;
Blind Ignorance still reigns with Pride,
And Truth is forced her head to hide.

But shall this state of things endure?
Shall Truth and Knowledge lag behind?
While "Creeds" count thousand souls "secure" (?)
No matter whether deaf, or blind;
If only some poor sinner saith,
"I see not, know not, but have Faith!"

Ah! no, it must not, cannot be,
Truth's march doth never wholly cease,
Her goal is Wisdom's guarded tree,
Her purpose, Knowledge, Light, and Peace,
For only up the dizzy heights,
Are changeless joys, and real delights.

Oh! Knowledge, Truth, and Wisdom come—
A Trinity—the fight to win,
For many, thoughtless, still are dumb,
And squander latent powers within,
Compared to which, wealth, pomp, and fame,
Are but an empty, idle name.

Who would not dare to leave the best,
The nearest, dearest, earthly tie,
To work for, and to win THE GUEST,
Or in the noble effort, die?
Far better die for Truth and Light,
Than live in Darkness—brutish Night.

May Heaven urge us to that goal,
When all shall worthy be, to see
The UNION of the Human Soul,
And Heavenly SPIRIT—passion-free—
And know the real TRUE CHURCH, sublime,
Is not composed of "stone and lime."

Great Kings of men, and of the world,
Thy Golden Truths are on the wing,
E'en now thy banner is unfurled,
And reapers of the fruits may sing:—
"May we, who share the dawning Light,
Aye keep our Occult armour bright."

For as immortal Spirits rise,
Above earthly spheres of boundless space,
So L . . . BROTHERS, Great and Wise,
Do guard our mighty Western race;
May we aspire their path to scale,
In moral precept, never fail. T. L. M.

"CONSCIENCE MONEY."

(To the Editor of the Occult Magazine.)

DEAR SIR,—The 10s. postal order enclosed is but *Conscience Money!* On reading the October number of the "*Occult Magazine*," I felt it something like robbery to pay only 1s. 6d. a year for information so valuable, and so hard for the uninitiated to win, and so clearly and cautiously given. Wishing—for the world's sake—that your valuable Magazine may reach an ever-widening circle of readers, I remain, faithfully yours, A. J. PENNY.

The Cottage, Cullompton, Oct. 7, 1885.

A MISCONCEPTION.

(To the Editor of the Occult Magazine.)

MY DEAR SIR,—Your note "to the American Theosophists" in the *August* number of your Magazine contains at least one statement which the American Board of Control feel called upon to correct. Without going into the question of Adepts or Mahatmas, or the kind of Occultism best adapted to the East and the West, the statement that the Theosophical Society is "but a *sect* for the diffusion of *Buddhism*" is entirely unfounded. The charge has been often made and as often denied and disproved. The fact that in India, where the rivalry between Buddhism and Brahminism is often bitter, far more Brahmanists than Buddhists belong to the Society, at once disproves the statement. Though Colonel Olcott is an avowed Buddhist, he has taken such pains to keep *sect* out of the Society as to satisfy thousands of Brahmanists of his entire sincerity and the non-sectarianism of the T.S.

You are simply mistaken, my good brother, and the necessity for this correction arises from the fact that the statement is offensive to the thousands of other faiths who belong to the Theosophical Society. If the H. B. of L. is to work as you say, hand in hand with the T. S., statements like the one referred to, calculated to offend and easily disproved, should not be made, as they certainly will not promote fraternal feeling.

By Order of the Board,

ELLIOTT B. PAGE,

Secretary General for America.

THE THEOSOPHICAL SOCIETY,
American Board of Control,
St. Louis, Mo., U.S.,
September 15, 1885.

[We much regret that the paragraph under notice should have inadvertently appeared in the columns of the *Occult Magazine*, and we have much pleasure in inserting the above letter from our respected Brother, Mr. Page, protesting on behalf of the American Board of Control. For several months past our literary work and correspondence have been of such an onerous and overwhelming nature, queries and misapprehensions to answer, and rectify, from all parts of the world, etc., that we have been obliged now and again to intrust the transcription of copies, along with the correction of proof-sheets, to others, and we beg to assure our American friends that the notice referred to was inserted quite unobserved by us. We have, however, called the attention of the writer to the matter alluded to, and we find that the objectionable reply has arisen entirely from a misconception of the subject, his explanation being as follows.

Upon reading up the greater portion of literature published on behalf of the Theosophical Society, the writer of the paragraph found that Buddhism, either in its esoteric or exoteric form, was a prominent feature; that all his acquaintances belonging to the Theosophical Society were teaching Buddhism, pure and simple, as the future creed of Theosophy; that the Founders were Buddhists; that Col. Olcott's "*Buddhist Catechism*"—now printed in different languages, circulated far and wide amongst its Members; and moreover, that the revered Mahatmas and Adepts, who form the Interior Section of the Theosophical Society, are, every one—so far as the writer could learn—Members of the Buddhist cult.

It was with those facts so prominently standing before him, that the writer thought himself justified in using the terms adverted to, in response to a number of American Theosophists, who had written, asking if "we taught any creed, and if so, did it run parallel with Buddhism," but such conclusions, however, were really as *incautious* as they were *incorrect*; but without wishing to enter into any controversy with our respected Brother, we cannot allow his assertion, that there are "more Brahmins than Buddhists" in India "who belong to the Society," to pass unchallenged. Col. Olcott may, and we feel certain does, try to the utmost of his power to carry out the original intentions of the T.S., viz., to keep the idea of Sect entirely in the background, but those Members who are the real energy of the Society, may not do this, and in fact we have every reason for believing that such is the case. We base our statement upon the following quotation from the "*Theosophist*," October, 1881.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena are few indeed, for the great majority of Theosophists concern themselves with Spiritualism very little—if at all. Indeed, our members may be divided into five principal classes, and described as follows:—

"1. Men profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—*Buddhist devotees outnumbering all others.* These neither know of, nor do they care for, Spiritualism."—*Fragments of Occult Truth.*

It was the above statement (which we have italicised) appearing as it did in the Official Organ of the T.S., that was the primary cause of the writer of the note under dispute, forming such a hasty opinion.

Our American Brothers will now perceive that the objectionable paragraph was written without due consideration, and also that it was printed without our knowing the exact terms employed. We at all times endeavour to render due justice to everyone, and we are vexed that for once, such a mistake should have occurred, but our American friends may rest assured that we shall, for the future, use every vigilance in supervising every article, in order to exonerate ourselves from the great misunderstanding which we are sorry to see has arisen, as to the aims, or objects, of the H.B. of L.—[ED.]

To Correspondents.

W. J. H., LONDON.—That "*Light*" which you speak of as having "a brilliancy resembling sunlight," and "which Clairvoyants, sometimes in the earlier stages of Lucidity, describe as being in their Brain," is the DIVINE FIRE, which, in the pure-minded, illuminates their Odylic sphere, or Magnetic aura, to such an extent as to form a complete barrier against the attacks of the evil-minded and vicious *Elementaries*, for the latter—like the night-roaming bats and owls which cannot bear the light of the Sun—are unable to endure the effulgence of the Divine Ray. This is the "*Silvery Spark*" observed by "Dr. Fenwick" in the brain of "Margrave." See Bulwer Lytton's "*Strange Story*," page 76; "*Isis Unveiled*," vol. 1, page 327 *et seq.*; and the June issue of our "*Magazine*," page 38, the few closing sentences of "*Flashes of Light*." The ancients have encircled the heads of their saints with a radiant *nimbus*, or *aureole*, and our Christian artists have borrowed from them the same idea; whether it may be the lucid Ecstatic, the canonised Christian Saint, the Oriental Agni-Hotri Priest, the Chaldean Magus 'midst the glory of Ormazd, or the Buddhist Rahat in *Iddhi*, we will invariably find them encircled with this effulgent *Light*. As to your second query, yes, it is an indication of the possibilities of a high state of Clairvoyance, if due care be exercised in the training of the subject.

HELIANTHUS. I OF M.—For several years past there has been an imperceptible fall of cosmic matter upon the Earth, in the form of exceedingly minute meteorites. This projection, or fall, has increased annually, and during the present year it reaches a climax. It is this which has caused those *brilliant sunsets* which have been so often alluded to in various parts of the world—to the contrary and notwithstanding the assertions of Norman Lockyer, and other celebrated astronomers, who have stated that such occurrences have arisen from the presence of large quantities of rarified matter in the upper strata of the atmosphere, "*caused by the earthquakes at Java*"!! This projection of matter will have a very great effect upon our atmosphere, the realisation of which our future generations only, will be able to experience. From the moment in the vast eternity when our Mother Earth first sprang into existence, Occult forces have necessarily been projected towards it from its dazzling parent—the Sun, and at the present time such forces are assuming tremendous energy. They do indeed betoken a "crisis," but not such a catastrophe as that which you imagine. Remember that the year 1881 closed the cycle and gave birth to a very important era. Within a period of seven years from that time, or in 1888, we shall witness very strange events, a lifeless and dogmatic sacerdotalism with its false theologies—sickly and deformed child as it even now is—will be unveiled in its naked distortions, in order to be clothed with *Divine Religion*, in place of human dogmas. So far as orthodoxy is concerned, this year will inaugurate "*the beginning of the end*." Those who can "read between the lines" will perfectly understand our meaning; it is the *opening of the "SIXTH SEAL" of the Apocalypse*—more we are not permitted to say upon this subject.

JUVENIS. WILLIAMSON.—The "*First Cause*" of our Hebrew Bible, the Pythagorean "*Monad*," the Hindu "*One Existence*," and the Kabalistic "*En-Soph*"—the *Boundless*—are perfectly identical. The Hindu Bhagavanta does not create, he only enters the egg of the world and emanates from it as Brahm; in the same manner does the Pythagorean *Duad* evolve from the highest and solitary *Monas*. The *Monas* of the Samian Philosopher is the Hindu *Monas* (mind). Brahma, as Prajapati, first manifests himself as *twelve bodies*, or attributes, then dissolves himself into the Visible Universe, every atom of which is himself, after which the un-manifested, indivisible, and indefinite *Monas* retires into the stupendous

solitude of its unity. The manifested Deity, a *duad* at first, now becomes a *triad*, this triune quality incessantly emanating spiritual powers, who become souls. Here is the passage of the *Sohar* to which you allude:—"Each soul and spirit, prior to its entering into this world, consists of a *male and female united into one being*. When it descends on this earth the two parts *separate*, and animate two different bodies. At the time of *marriage*, the Holy One, blessed be he, who knows all souls and spirits, *unites* them again as they were before, and they again constitute one body and one soul. . . . This union, however, is influenced by the *deeds* of the man, and by the ways in which he walks. If the man is pure, and his conduct is pleasing in the sight of God, he is united with that *female part of his soul* which was his component part prior to his birth." (*Sohar* I. 91 b.) Think well over this mystical "*Marriage*" then, and note also that the Archæal Universal Soul was held by every nation as the "*mind*" of the Demiurgic Creator, the *Sophia* of the Gnostics, or the Holy Ghost, as a *female principle*. "*Zeus*," says one of the Orphic Hymns, "*is the first and the last, the head and the extremities*. . . . He is a man and an immortal nymph (male and female element), the Soul of all things."

REV. J. D., EDINBURGH.—Yes, the Alexandrian Platonists, and the later Kabalists, held, and with good reason too, that Jesus "*was a Magician*"—in its true sense, however, and not in its perverted and degraded meaning as an epithet for a pretender, or juggler, or charlatan, in short. Porphyry and Cicero do give the real and true sense to this appellation, they call it the *Divina Sapientia* (Divine Knowledge), and Philo Judæus describes the Magi as the most extraordinary inquirers into the Mysteries of Nature, not, you will observe, in the degrading sense given to the term Magic, in this nineteenth century. In his noble conception the Magi were "*holy men, who, setting themselves apart from everything else on this earth, contemplated the Divine virtues, and understood the Divine nature of the gods, could control the forces of Nature, or perform "Miracles"* as it was stupidly termed, and so Initiated others into the same Mysteries. There can be no such thing, however, as "*miracle*," for everything that happens is the result of law, eternal, immutable, and ever active, for the wonders of Adept power are perfectly in accordance with natural laws—hence are not miracles—but those laws are quite unknown to the masses.

D. D., GLASGOW.—Yes; you are not so very far wrong in saying—"The Editor is an ignoramus." We never claimed otherwise—we are indeed "*ignorant*" enough; nevertheless, we strive on in our humble way, and *without a "stipend"*, to give to our readers truths from elevated sources (not *Divinity Halls*, be it remembered), the agents of which are very much our superiors in many respects, and to whom we deem it an honour to so imperfectly serve.

G. S. SKELTON, YORKSHIRE.—Thanks for your kind intentions. As to *Re-incarnation*, we shall include the subject in our columns very soon.

W. X., EDINBURGH.—The sneering, sarcastic editorials in the *Scotsman*, to which you refer, relative to Theosophy, Col. Olcott, Mr. Sinnett, etc., are only what are to be expected from editors who usurp the vain-glorious authority of pronouncing an *ex-cathedra* judgment upon matters, the nature of which they are in profound ignorance of. They know nothing whatever either of the subject, or of the people they so glibly pour out their abusive slime upon; but this ventilation of their conceit *pays*, you know, and that's one consolation to them.

G. R. S., READING.—"Cycle of Necessity" will be answered in our next.